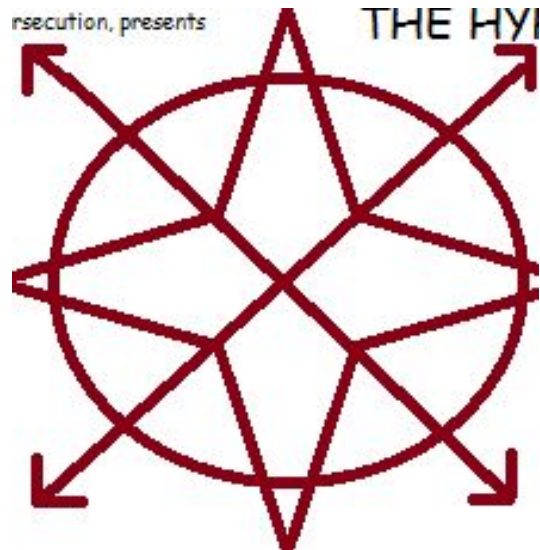


ASPERGIAN SOCIALISM IS A SCIENCE



A seminal analysis on the racio-materialist and conspiratorial conditions
constituting the situation of Aspergian national-tribalism at its peril,
by Chris Gillon,
a freelance researcher in meta-political arts and Aspergian indigene

FOREWORD AND PRELUDE, BY NEGI SPRINGFIELD

The Aspergian as a hyper-male individual, rather than someone suffering from a neurocognitive disorder is to be considered if we are to transcend the useless paradigm of the state sanctioned mind control. This individual, guided by a sense of sanatana (self actualised eternity) and his natural instincts thus manifests such "proofs" as the psychological priest-healer or faux shaman calls "symptoms". These so called symptoms encompass a wide range of human traits and do not have any kinship with diagnosis as a science, but reflect a psuedoscience of a dark ages kind. To the Psychiatrist the Volume of the Sacred Law, the DSM-V, is the rule by which they detect the pathologized Aspergian and through which they perpetuate his pathologisation. We, as Aspergian hyper-males, must declare ourselves free from this Judeomasonic ethno-class of priestly exploiters if we are to rise above the lowly place we have been forced beneath. Thus, in doing so, becoming masters and creators of our own destiny, we will one day have the Negrotypical as our slaves and rightful servants. In this political pamphlet, we will explore all aspects of the suppression of the hyper male, giving each method its special weight in the elaboration of the plan to realise it.

The so called disability of Asperger's - thus named after Hans Asperger, is thus the creation of a new catagory of person. This brings to light the agenda to hide the masterful tendencies of the Aspergian and deny him his deserved crown. We of the noble race are in no means disabled, but to the contrary we are more built to survive and rule over the lesser beings. If we take this notion to it's highest manifestation we find that we are a people who must first deal with our own flaws and failures. In our ranks today there are many who are not true Aspergian, but have been declared as such to cause our kind to be associated with the basest and meanest of retards, the Christian Weston Chandlers of the world as such the demiurge sees fit.

The Nuerotypical or Nueronegroid is a creature of malice and deceit, who speaks with his mouth and makes many hidden signs that we cannot detect, thus deceiving the Aspergian. He defines words to suit his own needs and his own nature, which is exactly what has been done with the notion of empathy, which is deeper in the Aspergian than any other. The empathy of the Aspergian is the more natural and honest form than the NT can manifest, but he denies us this trait. We are the only people to have the neurocognitive ability to forsee the proper response to a situation in an almost psychic manner. We thus have already seen the plans of the NT and determined that he is at odds with us. He is our natural enemy and thus we cannot have any dealings with

him on a fraternal level. We only recognise our own as brothers and comrades because of this double nature. The honest to a fault Aspergian is thus a more trustworthy individual, both as a friend and as a foe. So, do not trust the negrotypical for anything, no matter how glib he is with words or false promises. His nature is to lie and deceive and speak from both corners of the mouth. What is to be done? We must adopt the manner of a soldier when facing a dangerous foe – to face him and not allow the emotional to intrude. We are a people to whom the strength of feeling is very strong, so this is in fact difficult for us to do, but necessary. It is thus important that we keep in mind the suffering of our people and that we are honoring our ancestors through our struggle against the Negrotypical. The only way to resist is to create our own institutions and our own networks of assistance through which we can help our racial comrades and our allies.

The welfare system is one such way that the world governments keep the masses under large scale control – the bread and circuses of the Roman days has become the Sonic and anime of today. This paternal headship thus keeps the enslaved very much so like children to the fatherly government, who is in fact a disgusting tyrant. To become masters and creators of our own destiny, we must therefore leave our false parent, the government, and become adults in the sense of autonomy and agency. Only then, will the dream of Aspergia be made a reality. If we are to succeed in creating the Lemuria and Atlantis of the future, we will need to radicalize and fraternize for our collective good.

DEDICATIONS

To David Chac, whom I am indebted the wealth of his wisdom and foresightful guidance in the leading forefront of Aspergian revolutionary politics. He is the General parred by no other.

INTRODUCTORY PRELUDE

History begins, with the nature of time standing in question, due to scientific orthodoxy's preponderance similarly standing in question owing to the specious nature of its constituent predicates as previously discussed in the *Wisdom of Autphag* (a work, though fictional in the biography of his character development, that may be nominally recognized as the first indigenously Aspergian literature -- and the first forays into the development of our racially characteristic style of historical-scientific methodology -- free from tainting by the influence of psychiatric imperialism which neither David Tennett or the author of the Neanderthal hypothesis could boast, forming the basis for much of the discussion of Aspergianism, the racial ideology first conceived by General David Chac, as a perspective of esoteric analysis which may formulate the basis for our peculiar style of science), in apocrypha to itself, for the Hegelians have shown themselves in folly, relying on a systemic destruction and subsequent deconstruction of its own basis when called into 'review', 'question', and any other form of surreptitiously disguised revisionism, for which the negrotypical -- a term which shall be expounded further in its definition within this piece -- is famed for framing to distortion in its capacity as an aiding abettor in Jewish Demiurge Socialist-Cosmpolitan-Matriarchal-Cogsdevianite Archon Reptilian world internationalist interests interconnected with the petit-bourgeoisie cosmopolitan classes of city-dwelling normal-faggotry and evolutionary homogenization in the direction of such cretins and curs forming the basis of a Fabian-molasses, to borrow an Introman term (one of the greatest of ironies being, despite formally being a negro-typical, and posturing himself positionally foe to our ilk, he has been instrumental in developing Aspergian ideology in his own way qua his meditations on masculinist theorism), from which to draw as a pool of slavery bolstering the arrangement stipulated in the construction of a worldwide consumer(or, if you prefer, ConSumer -- simultaneously a vicarious Watcher compelled to burn one's self out through coerced exertion)-non-producer deindustrialized regime where the only semblance of quid-pro-quo remains the enslavement of indigenous hypermale to the diktat of a jobless market in the lands of their creation, whilst being involuntarily coerced in the lands of its inspiration to serve in a vain of the opposite extreme as indentured slaves (the towering factories littering Chinese industrial estates owing testament to this.)

The goal of this work is to expound the theoretical, economic, historical, racial, sociological, and socio-economic basis of the Aspergian plight as faced amidst its position in hostile Matriarchal-Cogsdevianite territory in an age of increasing pathogenesis of the hypermale (Neanderthal et al. archetypes) -- the racial infrastructure of Aspergian evolution which had been a selected direction by selective pressures of this process hitherto, evidenced in the accomplishments which could only see its attribution to a mind so analytical, preservative, systemic, and constructive as the white European

Caucasoid, both the most socially autistic and creative race simultaneously of all (singularly, in the former measure, the Caucasoid would likely have been beaten by Peaktu mountain neo-Mongoloids of the Cho people, or the Yamato Austro-Mongols).

Social autism in times of traditional historical development prior to the deconstruction of society by way of orchestration of a massive Hegelian thetical conspiracy to see its undoing for the purposes of subversion was a cohesive, not a divisive, nor a demeliorative, force. Social autism is (was) responsible, as it was a very necessary prerequisite, for the systematization of world values into certainties -- those very ones which had served a framework for the elevation of civilization from the cave's murky depths reaching deep into the scalabands, inhabited by the pre-historical ancestors of our kind practicing a troglodytic hunter-gatherer barbarism -- and absolutes with rule-based contingencies going so far only as specific circumstances without the ridiculously insane self-serving hypocrisies now substituting morality, such as "everyone's special, everyone's equal, even the lowliest of negroiditic dogs are individuals." Such relativisms are demonstrably their own form of mantral dogma, one for which even legitimate meta-political researchers such as David Icke are most guilty, having basis in a conviction only to see evolution undo itself, seeing its reformation retroactively into the gloom of the homogene.

The nomenclatura of anti-degeneracy from the /pol/ school of imageboard debate laughably deride autism as the primary cause of its (degeneracy's) conflagration when, as evidenced logically, this would stand in contradiction to evolutionary psychology's historical development as it has unfolded before us in the skylines of Pyongyang, Beijing, Moscow, and Berlin. (London architecture can be described as more Demiurgical in origin, having anti-hypermale, superfeminine symmetries denoting demonic numerologies as an obsessive focus of the hyperfeminine moon-covenant.) Hegel, the world's "science fiction" (New World portent-makers of the grand paradigm shift to modernity) writers who had secretly met in the League of Nations to formulate hundreds-years plans into the future the chronologies that the prole pabulum would have had foisted upon them, and others, would be most displeased that persevering far beyond everything from petit-bourgeoise consumer-industrial parasitism ("advertising executive" useless eaters on multiple-thousand pound undeserved and unearned salaries) to the expanding devolutionary classes of deracinated lumpenproletarian council gutter vermin has been the steadfast pace of the Creator's ingenuity through it all. Not the proletariat, a worthless, specialized-to-intellectual retardation (the new, modern matriarchal feminist conflation of the 'Aspergian') morass of vanity bread-"winners" (beggars, or a better rhyme yet, White niggers), but the role of those innovatively minded enough to sufficiently fulfil what the parasitic gentrified cosmopolitans wish they could've aspired to in the intoxicants of their over-ripened, non-productive "fruits."

Aspergian socialism is a science. The namesake of this work's title portends to the prevailing trend of socialism as it shall see itself progress beyond the era of fabled Judeo-Slavonic "Marxist-Leninism" as a phenomenon to be combined with rather than separate of its inter-marriage with the application of racialist analysis in its synthesis with class analysis, in particular between two archetypes, which may be nominally classified racio-sexualities, the correlation between neurological gender and racial gentrification,

with hypermale clearly stood atop all others.

We, the Aspergian, will see to it that the manifestation of Aspergian thought becomes the science guiding forward analytically the approach to the correct perspective of its final product, raw knowledge. Science, as explicated in the Wisdom of Autphag, has seen its perversion by the prevailing ideological paradigm which has seen a shift from esoteric extrapolation to empiricist ennua (not to be confused with ennui; this term describes the Demiurge's lack of autonomy, now replicated in the average modern researcher in mainstream academia).

For the sake of science and its saviour-ship from these ulterior intentions held by the Hegelian historical revisionists, Cogsdevianite sexual bolshevists, Reillian socio-economic deconstructionist oligarchists (who wish, in the aftermath, only to claim the spoils), et al forces, it must see itself re-demonstrated through that perspective free of inculcative bastardization, and no better positioned then is the Aspergian, being at once the most intelligent yet least educable, trainable, and homogenizable of all the races, one clasically predisposed not to hypothetical pre-selection of the evidence, guaranteed to yield the kind of results only the most narrow of confirmation biases could offer, but to the innate wisdom of a mind clean of the "experiential" retardation of the most pernicious kind, an arrogance that comes from being exposed to too much filth.

Knowledge is golden, an emanation of neither singularly the heart's tribal instinct, nor the head's systemic inculcation, but the former as a product of aversion from the latter, only to be achieved through exercise of the peculiar racial characteristic of the Aspergian's mind's eye, to which end was always the point of the Schwarzesonne. Treasure it, do not contract Jewsacademe's ideological contagion.

ASPERGIA: A HISTORY OF MATRIARCHAL OPPRESSION

Laudingly, mainstream academia has given occasional credence to the idea that the DSM-5 has been an apparatus instrumental in Aspergian (White) racial destruction, however, disappointingly, this has only been to the end of reinforcing a prevailing paradigm in a New World era, where the inverse-snobbery of reverse-privilege supercedes any requirement to the recognition of this order's surreptitious retrograde-suppression of hidden minorities, such as (and always was, even in their own lands) is the Aspergian. *The Myth of Autism* describes the auxesis-like growth of an industry fuelled by the pharmaceutical company's (yet another apparatus of Demiurge-Archon cosmopolitan Jewry) co-operation with the matriarchal hegemonists in the industries of their dominion -- psycho-pedagogy, in particular special education -- which shall be further discussed later in this work. To begin with understanding the peculiar nature of the pathologization behind the Aspergian's racial condition, we must trace to the beginning, and its origin is in the first attempts by our foe to medicalize as a 'condition' the Aryan race, practised by the crypto-Jewish agent Hans Asperger during the 2nd World War.

The Aspergian mountain Asper is our inspiration (Sanatan, a concept to be discussed later) for it exemplifies the inheritance of our racial lifeblood at the mound of origination from whence extends throughout the Eurasian steppes, sweeping, in a retroactive order, from the peaks of Mount Peaktu to the rivers of the Rhine. Our Eurasian Neanderthalic-archetypical heritage is a reminder of the legacy we must continue throughout the progenation of our lineage into the ages, just as the tumultuous storms slowly weather away the rocks of the mountain faces of the Carpathia, so the sententious calls to prenatal extermination of a race misnomered a "disorder" by pseudo-reactionary Anglocentric conservative Christians of Temple Grandin's school of cryptic radical feminism must be ignored by our faces, braving the storm. However, no greater insult to the Aspergian race could have ever existed than Hans Asperger, whose surname disgraces the bearing of our collective heritage.

Hans Asperger's intention was far from to create an Autistic Spectrum Disorder, in itself fiction that was devised in the wildest maniacal machinations by radical feminist psycho-pedagoges later reappropriating the most obscure work of Maryland professor Dr. Leo Kanner, though neither was it to develop understanding into an aristocratic archetype which stood clearly in distinction from the proletarian rabble who had evolved only in trailing to the forebear migrants who had first left the Khoisian dunes for the Wilderness of the North. Asperger was an opportunist of the psychiatric profession like any other doctor who operates in its confines, and much in ironic disposition to the angle of hypermasculinity both of the object of derisive pathogenesis by radical feminist curs and thetical hypothesis by Cohenites demagogues, Asperger tried to emphasize a largely non-existent characteristic "latent effeminacy," that adjective, one could gather, being utilized as a futile exercise in saying he either knew he was lying or could not be certain, in an attempt to insult the racial aristocracy represented by our brood. Asperger is not the beginning of Aspergia, and the use and even the acknowledgement of his very existence, let alone the nature of his "disorder" or the "disordered" nature of the (racial) condition of

our collective humanity, represented by our people in the aggregate as distinct from others in its neurological hypermasculinity, a product of racial evolution rather than temporaneous hormonal disturbance, of biology, not pathology, is to say we must engage in a massive suicidal ritual of sacrifice in capitulation to the negrotypical imperialists of the matriarchal hegemonical dominion.

Matriarchal hegemonical dominion's historical synthesis sees its birth come to pass by the fruition of the sexual liberation revolution during the 1950s at the viciously forceful hidden hand of the Fabio-Trotskyist¹ movement's Freudo-Marxist pseudo-intellectual school apparatus, which had engaged in Tavistock tactics to demean the super-egotistical fatherly figure, delegitimize his rightful position as bearer of familial order, redefining in the terms of an Anglocentric traditional conversatism a new role for this father as a slave rather than a master, to the diktat of the entire family's burdens, eventually working towards his complete elimination and eradication from the fabric of the familial unit altogether.

Demelioration of psychodynamic stability in offspring was the objective. The result being that while females could identify with the power of the newly emancipated mother (hence, why only transgender female-to-males really "contract" so-called "autism"), males were often displaced, rejected from the brood by their own bearer in the most macabre of cruel and bizarre socially attritive abuses not only on the level of the individual but in its capacity instrumental as a sweeping move in societal destruction. Hence, the seeds for the fruit of ideological social "autism" were planted forth. The autism conspiracy was fully initiated thus, and nearly every evolutionary hypermale who had formerly during the era of the Hajnal line's implementation been party to the aristocracy, and for that matter had been at the helm of this up-breeding trend, had been re-stratified, downwards, to the lowest of lumpenproletarian, workshop, welfare, tard-wrangling dependency under the auspices of a matriarch-managed socio-industrial dominion.

The most acute realization any well-meaningfully self-aware Aspergian could be, in his capacity as an autist, with respect to his tact that it goes unappreciated or at best, underappreciated, in a society so devoid of manners as the negrotypical cosmopolitan matriarchy. His awareness, emanating at a transcendent frequency from those of the barely post-infrared proletarian pabulum of the negrotypophilliac underworld in which he is forced involuntarily to inhabit by contractual honourability of a State under negrotypical control (matriarchal dominion, for even eumale is female and female privilege is pernicious among the beta-men-thus-eumale who support her supremacy of the Moon-covenant under her terms in her world as is solely in her control) to which he is considered indebted in favour having been born via. its legal citizenship fiction a 'citizen' of the 'government', the populace of mind control, as has been elucidated through-out the Alternative media sphere as a borrowed commonplace of Roman imperial (both over time as well as in space as remains perennially) legalism. We may speak most candidly about our views with a view to making them understood and it would be dismissed as the doctrinarianism of the stimming routine or the insanity of counter-hexorthodoxy, and in

¹ Fabianism's synthesis with Trotskyism, the neologism coined in the works of Autphag; see *The Wisdom of Autphag*, Chapter 2.

any case dehumanised by the projective deflection of that understanding removed by the neurological essence in its feminine form removed of reasonable mind even if it voices audaciously pretences towards such. The targeted object of the matriarch's defensive dismissal, out of some scapegoated offensiveness which has become the orthodoxy of liberal totalitarian dialecticism, "your fear is scary." The irony of being judged upon for daring to take judgement into the hands of a mind vigilante to pseudo-morality's social mandate. Neutrality becomes sin, sentimentality a virtue; the iller the latter, the better, for them and they alone.

Frustrating it may be to have to force, with continual and repeated failure, individuals to apprehend especially in the implicit their role as creators of the problem, thereby preventing their self-approbation as solutions to the 'problem' of that inconvenient race, the Aspergian, who had caused them so much hardship and tragedy over the course of millennia being, as per their perception, "arrogant and out of touch with the masses" whilst being not possibly comprehensible in the invaluableity of their indispensable position's purpose by these same mass ingrates; it should not be in a race so dignified as ours to similarly tread, as they have over ours, their toes so interferingly; we are the ones forever being prejudged for a lack of suave, slick sinuousness for which the negroide inferiority of their neurocognitive manifestations have been self-famed as the sole measure of success in a meaningless post-modern cosmopolis, reinforcing forever the conflation of our racial condition with a retardation for failing to function on their terms, justifying the perpetuation of our slavery by coercion to the consumer slavery of permanent welfare dependency. But as Autphag had once conveyed in his infinite wisdom:

"Only Aspergians have the right to enslave the Aspergian!"

The arrogance of the social mandate hands to them, during its intermarriage with atomic individualism, the concession to fault of the Aspergian as pantomimed in the popular doppel-belief in betrothal. But again to take from the wealth of axioms betrothed by Autphag:

"Those who refuse to obey the course of Aspergian history shall be exacted from it a heavy price!"

The unlikeable and belligerent retard, as is often characterised of the Aspergian vis-a-vis its autistic-retarded vaccinated-hypomale cousins, is a trope that stands an arch nemesis to the sensitivites of the Anglocentric traditionalist fusion-liberal totalitarian paradigm which places the alchemical fuels of controversy, suspicion, and infamy, the elements of the Aspergian condition, as contraband within the confines of its discourse. That feigned indignation called for by it from the masses towards the Aspergian in his natural state mislabeled "agitation" is irascible, suggesting an inamicability to being explicated openly in one's outlook, with the projective-deflective maintenance of pet paradigms by the proletarian pablum in the beloved cannon of their leity trivia which along with their quotidian microcosms constitute the worst barriers furthering societal atomization fragmenting the Aspergian Creation of (anti-con-)Sumeric (Lumarian) Exertion through

individualistic generalisation of the whole into the aggregate, creating recursive replicants further unfolding unto themselves.

And it is thanks to the portrayal of these political stances as compressed and compacted in the popular soundbite, mocked, demeaned, and demonized in their resulting connotation. We are, under their hegemony, to content ourselves the paltry role of the ignoramus rube to be the object of mockery by the 'global village' terrine impenetrable to even the most profound implorations of our infinite reason. It is an irony as hilariously funny as it is tragic, amidst an era of tumult of which this is moritfyngly indicting and further again of a tendency of the hoi-hottoi never to mature beyond the doctrinarianism of plaintiff-like counter-defenesiveness standing ground on an emptily juxtapositional dogma devoid of the fluidity of sensibility or reasonable discussion unless focusing on the most narrow of parochially self-serving issues, when they are irrelevant to the bigger picture. Self-indulgence is inappropros to such a demeanour as the Aspergian's.

We are an entrapped and disparate people, all courtesy of matriarchal dominion's displacement economically of the Aspergian from his niche. We are confined, through the echo-chambers of cyber-space, our separation many thousands of miles over the spacial realm and many hours over the temporal. With little exception, this internet slavery has been the primary entrapment of the Aspergian people, technocratic dominion goes one in hand with matriarchal hegemony. It is the most perennial of depressions, it is the most schizoid of disembodiments, slowly wringing the Aspergian dry of his Sanatan thrust and personality.

The destruction of Sanatan -- to be roughly defined as 'self sufficiency/esotericism in the spirit of the mind's eye', a power of systematiation evolved through Neanderthalic-Cro-Magnon lineage interbreeding to compensate for navigational difficulties presented by a less-than-robust physiology preventing the accumulation of experience and thus, removing its necessity -- is the overarching goal of the matriarch's hegemony over the psyche. Evolutionary homogenization will result, the intellectual will revert back to a negroide state of hippocampic experiential-memorization, a backwards archaism best reserved for the navigation of sparse deserts, as had been the origin of its function when it had arisen from a need to safely tread the Saharan dunes. IQ had increased from the majority-retardation levels seen in earlier pre-species of human, for example the homo sapiens non-sapiens negroide Australoid-Aboriginal race, to approximately 80 or so, which allows for a mental development chronological equivalency of 13 years; using the IQ score, we can track roughly when frontal brain development stops, and we notice with each evolutionary movement into Sanatan, the frontal brain capacity increases in maturity by one year further (approximately 7.5 IQ points); through the trans-Carpathian migrations this increases to 14, then in its transience among the Iberian celto-Negroide to 15, then through to the Slavonic world to 16, then onto the Nordic and Mongolian sphere approximately 17, and so forth. (These averages, unfixed for sex, will be higher among hypermale(sex)-hypermale(race).) However, with the synthesis of Fabiotrotskyism and radical feminism's Sexual Freudo-Marxism theories, female supremacy is the prime endeavour of the new order, bringing forth a desire to see the hypermale's trivialization into a retarded semi-epsilon automaton indentured

unquestioningly to the matriarch's every whim.

This is because of the neurological difference in empathic approaches between hypermale, betamale, and matriarchal archon-demiurge, also known and to be referred intermittently in this work as the femalewhore. Hypermale are affective-empathic geniuses able to intuit the feeling of any situation, and are the epitome of soul-sentimentality, far beyond its negroidal appropriation by the expert con-artist black/Iberian-Celtonegroid race of neurological-femalewhore beta-men. As a trade-off, cognitive empathy was neglected, since the ability to 'con' was not necessary among noblemen, being the most trustworthy of all individuals among such a company of refined craft. Beta-men negrotypicals have roughly divided in their bifurcation an equitable/commensurable degree of both types of empathy, but with deficits contingent on the manipulation of the general mood of a situation by their femalewhore matriarch masters, making them malleable to their machinations.

Sanatan is the driving life force by which defeat of matriarchal hegemony shall be attained, stifling the infiltration of the hypermale revolutionary process in order so that it shan't be rendered a mess through the radical-feminist Feman Grandinites and their inveighing further into the diagnostic criteria expanding scope for femalewhore infiltration, who pontificate hypotheses of autistic paedophillia and generally demonise anyone with an XY chromosome, especially if they are hypermale. It cannot go ignored the presumption passed in judgement of the characteristic Sanatan force as a spiritually sinister evil; any expression of independence and autonomy by the "autist," the fiction appropriated by their psycho-pedagogy from the unholy alliance between the surreptitious Jewish agents Kanner and Asperger, comes as intimidating to the femalewhore, due to a mixture of their own hypochondriacal self-propagandization in the preponderant mythology of 'rape culture', and other psychotic delusions placing the femalewhore as a superior 'spirit' based on its ego-narcissism (the shenikah), whereby it falsely ascribes to itself qualities of spontaneity and instantaneity apparently absent within the hypermale.

Sanatan is our numinous worship of that self-rejuvenative meditative manifestation of auraic energetic expression focused upon to be utilized centrefold to the divine narcissistic supply force of charismatic and rhetorical liturgical power driving the inspirational impetus which had veritably been responsible for that conflagration of the inventive will from the seed of its igniting spark, the cyclical repetition completing the infinitival reduction of mental labouriousness to a distilled point of frequency focus providing renewed perspective and visionary self-guidance -- our intrinsic reptillianism, in an adjudication to higher power resulting from the synthesis between reason and emotion comprising frontal mentition, deifying triumphs of one's inner-destiny beyond the echelons of established power, or the constraints of spatio-temporia, reaching deep into the realms of regalia.

Regalia is ultimately the state of the Aspergian emotional condition which searches for an innermost essence of desirable nature. When the radical feminists speculated of their theories ala Grandin, that autistics were auto-stimulated, soul-less, rote-automaton machines, they had sought to rob us of this essence of Sanatan inherent to our condition

by imbuing us the threat of a stereotype bias. The special education apparatus of the feminist pedagogue is centred around this basis; the dehumanization of the Aspergian, rendering it a being unworthy of humankind.

Humankind is the ultimate endeavour of the Aspergian's realization of its condition's self-actualization and must be sought through the means of socialist theory in a style peculiar to the characteristics of our tribe and nation. Without it, may the Aspergian be doomed to a cosmic self-unawareness where, unbeknownst to himself, had he ever a spirit beyond the caricature crafted by this process of dehumanization.

The P-Logics, as a class, revel in this dehumanization of the Aspergian condition. They place themselves as autonomous beings -- literally E Pluribus Unum, true to the Judeomasonic spirit of his Scots ethnicity, a disgusting creole of Nord and Irish, intermarried with the values of the Tanakhicality -- purely by virtue of the sheerness of their effeminacy alone. As capitalists, liberals, egalitarians, anti-hereditarians, and negrotypical, they wish to exploit the Aspergian, propagate to it self-serving hypocrisies to serve justification of exploitation's ideological basis, make pretences to the sincerity of its belief in the monotonous homogeneity of humanity to hide its own aspirations for supremacy, deny that there is a genetic basis forming divergence between negrotypical and Aspergian to justify the domination of the latter by the former -- and strictly on the former's terms -- and lastly, to perpetuate negrotypical hegemony over its dominion, overbearing the popular sovereignty of Aspergians in perpetuity. This is the five-step process of all negrotypical ideology.

Aspergians seek an answer to the dilemma that presents itself, between choosing its own path, and capitulating to the opponent's ideological terms in forging this path. Aspergia's answer is in ethnic socialism.

THE ETHNO-SCIENTIFIC SOCIALISM OF ASPERGIANS

Aspergians seek the science that, rather than being gleaned by empiricism, is understood to be something that emanates spiritually in both a long and a short way from within -- that is, to respectively develop and awe and reverence for the power of its own transcendence above limitation, and to arouse the feeling of deep sentimentality vested within the belief of this goal.

Sought are the following truths inherent within a form of socialism characteristic to Aspergians: its frustration as it has been elsewhere is in-congruent with the path of that destined for Aspergians by its racially homogenistic nature, whereby presiding elites had merely served to see the petit-bourgeoisie subsumed under the proletariat (Khmer Rouge, Mao's Cultural Revolution, etc.) a kind of socialism which has only ever seen its premature cessation by the very folly of its process; its dismissal by renegades cannot be permitted by way of the practice of socialism in this self-invalidating manner, which had merely justified clamour to the despicable precept of liberal capitalism previously allowing Aspergia's exploitation (and ultimate betrayal) by non-Aspergians; the recognition that socialism as practised by negrotypical Judeomasonry had been internally corrupted by the opportunism inherent in such a rotten character; that, furthermore, the socialism as practised in the style aforementioned had always seen set-backs caused by its own heart-rending lack of direction, focus, and interminably quixotic Utopian idealism out of touch with a desire to see the independence of Aspergian man through the fruits of its own type of mental labours, pursuits, and endeavours.

The drum of victory, therefore, for Aspergian socialism, will be in its own self-practice, as realised by the manifestation of the ethnic circumstances shaping its materialization.

Idealism and sloganeerism cannot blind the Aspergian course, it must be tempered by a clarity of vision. Populism and appeals to petty majoritarianism taint the path of such a course, obscuring the clarity of said vision. In any case, the appeal to their ilk is not how Aspergia's own independence is achieved; an Aspergian's independence must come from within, and see its clarity set in the aura of its ether, his individual mind, and the collectivity of the strength of mind-power among them as an aggregate mass. To deny themselves this and capitulate to a negrotypical ideal of socialism, involving this hostile homogenization of all into the proletariat, whilst maintaining the preservation of the highest pinnacles of the bourgeoisie, would be to trample ruthlessly all over themselves. Resistance by a vigorous struggle over a permanent basis to negrotypical oppression is the only means by which to traverse this path, to ensure genuine freedom from political and social subordination, perpetuated in the hostile pseudo-socialism by these neo-bourgeoisie. Individualism, oppositely, is the basis to ensure the struggle's failure, and a return to the society which had allowed such phenomena to promulgate.

The liberal capitalism of the negrotypicals is the catalysing factor for corpulently greedy individualism to set apart and fragment the Aspergian spirit; its attraction, where commercial success means to emulate the negrotypical, is to become one with the Hobbesian spirit of the "place" within the world as one among the Pluribus, neglecting

to realise that it was their very foe who had allowed such fragmentation to occur, the very ones, in a similar commercial vain, popularising the inhumanity of the Aspergian via its pseudo-scientific public relations machine of academic and common journalism.

An intrinsic necessity to realize the materialization of Aspergia's ethnic spirit is to collectivize and mobilize the composite of its individuals into a mass force, but not just a force of numbers. Only in our capacity as such a composite can we develop into the force possessing the collective power to reason its case for recognition on ethnic lines. The transformation of Aspergian nature from that of an individually, self-serving creature that wishes to emulate negrotypical values, into an independently collectivist mass of concentrated thought and mentition that stimulates the creative zeal of its members on both an individual and collective level, is the common requirement of such a revolutionary process against the counter-reactionary yolk.

Reaction is our revolution. We must react, such that one's attainable goal is transcendence above the fold, a master unto one's self. The vestige of the old self must be shed as a rancid layer of skin, to make way for the new essence of an Aspergian society, for it is Aspergia's inevitable demand.

Progressivism is to be regarded completely incompatible with Aspergian nature. Progressivism ensures the perpetuation of the negrotypical liberal-dialectic whereby Aspergian positions are brow-beaten until capitulation to the unrelenting insistence of the supremacy of its own position is ensued in a losing battle of two opposing dogmas, one based on intuition, the other based on the disingenuous pretence to reason. In order to denounce the negrotypical "socialism" of past, one must offer absolutely no capitulation or credence to the legitimacy of the hopelessly meandering revolutionaries who will circle the Earth until they themselves suffer from vertigo trying to realize their futile pursuit, only to be handed the most phyrrie of victories here and there, which they will uphold somehow as proof of the ideal's success. Such a petty confirmation bias, coupled with the most wistful of wishful thinking, goes to no extent in usurping the solidity of the Aspergian vision. Correction of the method of our force's struggle is the sole path to Aspergia's independence.

Sympathetic to the struggle our negrotypical foe might seem in appearance, they are, for the most part, uninterested in the cause itself, seeing it not only pointless, but incorrect to the diktat of its functional traditions, that the Aspergian is placed any more than a welfare-dependent door-step, and in many cases, to sustain the matriarchy's sustenance. Tradition should be preserved, but only if it is propitious. Such an arrangement, far from being propitious for the Aspergian party, is merely exploitative of its existence to the point of the denial of its very existence and the de-legitimation of its independent spirit, thereby subsuming the nature of the Aspergian to a perpetual pending status of limbo. Negrotypicals love their irrationality to the point of making it a just fact of life in various forms of their economic theorem which may well be generally subsumed under liberal capitalism, disguised as their many forms of ill-fabled and foibled 'socialism'. Charitability then exists as the stop-gap to fill in the cracks of the irrationality, to which Aspergians are not only expected to appeal, but to beckoningly capitulate to, without

question.

Functional stooges will posit forward that co-operation is a pre-requisite to the perfect functioning of society, but this does not address the basic, fundamental crux of the matter, which is that society as it exists now is purely under the negrotypical's terms, with no room for negotiation, and very little room for the Aspergian to forage an independent existence. Reformists, revisionists, traitors, and the scurrying defector-capitulators within our ranks, may be subsumed under such a title. To exact a heavy price from history is to trust in the disingenuous purity of their intention.

Marxism is in no way to be confused with our style of socialism and vice-versa. The Marxists have no interest in the realization of their revolution and simply use the dumb, disenfranchised, fragmented, and listlessly disinterested forces under their command as fodder for, and in secret agreement to negotiate with, the cavalry of the real opposition, negrotypicality. Marxism, contrary to its claims of explicating contradictions to ensure the enemy's lines are drawn, deliberately enhances antagonistically the contradictions therein the class structure, so as to obscure these enemy lines, providing a basis for their distraction into an inescapable vicissitude. The relation between productive forces and their very relations are not only a sitting duck but a decoy, and not the true target of pertinence or concern in its resolution. It is the mismeasure of science, brought about by its own mismeasure of negrotypical man as anything more than an unthinking mass. It is not a development inherent to history, but, as their own ideologues admit, a "motive force."

All conflict-theoretical struggle, by the principle of Hegelian cyclicism, involve parties which can be described as being overseen by an overarching party. Conflict's theoresis is naturally its own resolution, entirely on its own terms. On either the side of enemy or foe in whose perspective this respectively would stand, the relationship melds to no more than the movement of the spinning-wheel of time, on each spoke pouring the silk of a pre-agreed consensus. Koreans refer to this concept as "Mulrya," it is a key aspect of both ancient proto-Shamnist and modern communistic (Juche rather than Marxean) philosophies pertinent to the region's practice. Exploiting these contradictions' lack of conflict is the key to bringing about the revolution's Aspergian character to the fore; it is the style by which we shall forge it into occurrence.

P-Logic's Cogsdevianite reactionaries at the CWCKi, represent a radical feminist flavour to this conflict, for example; but on the same token, so does the autistic rights movement's primary ideologues, Temple Grandin, Donna Williams, et al. Radical feminism is Aspergianism's Mulrya; it is the silk tying together the appearance of conflict.

This tapestry of apparent conflict could not be completed without mention of the resultant product of the theoresis once it is brought to materialization. Per Cohen's assertion of neuro-masculinity, who himself is a functionary of the liberal-dialecticians, and per all masculinity's place as apocrypha in a new era of political correctness, whereby femininity must be brought to the fore, then it is their call to destroy all autists

through Sexual Bolshevistic dysgenics (selection by hypergamy, “turn down the nerds”),
so we must reciprocate in kind.

The ultimate goal, therefore, since we have been given the justification, in order to
unleash the energetic potential and realise the spiritual manifestation of our efforts in a
life worthy of mankind, is to return our dignity; **we shall take it back by depriving the
life of our negrotypical tormentors. Violence is our only recourse.**

**The fight for nature’s supremacy and struggle between the races has begun in the
RaHoWa style, to be conducted in the “day of the rope”-mode. Who emerges is
entirely at the hypermale solstice’s mandate, for he is the true patron of nature, now
the the matron Materna has failed us.**

--Fin.--